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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The railway system of India seems to have been planned so as to disfavour rapid communication between the south and north. A person in Madras wishing to go by rail to any point in the north of India has to proceed to Poona, descend the western ghauts, come to Callian, laved by the tidal waters of the Arabian Sea; then from Callian, as from a reversing station, climb the ghauts again a little further up and travel some hundreds of miles in a N.E. direction. One would think that at least the two laborious ghaut inclines might have been excluded by the Chord line from Dhond to Munmar, a line that has been talked about for years, but of which the first rail has never been laid.

—Time was when the Pope could say 'By me princes reign?' Those were dark days for Europe, though bright days for the Papacy. It appears by the recent action of the Pope's Nuncio in Spain, that Pius IX. still cherishes the dream of determining who shall be king in Spain. The circular to the bishops issued by Mgr. Simeoni, distinctly intimated that unless the Concordat of 1851, prohibiting all religious liberty, were maintained, that the Papal sanction would be withdrawn from King Alfonso. The indignation of the people was aroused in an extraordinary degree by this circular. This manifestation of public opinion will not have been without its effect upon the Spanish ministry; let us hope that they will see the necessity of securing that modicum of religious liberty that exists in the land. A writer in *Evangelical Christendom* says:—

"And what, it may be asked, is the tenor of the Concordat of 1851, which the Pope insists should be part and parcel of the law of Spain? It is a document which absolutely forbids the profession of any other creed, or the practice of any other worship, than the Papal; claims supreme control over every branch of education, and arrogates to itself the right of calling upon the secular power to enforce its behests by force, imprisonment, banishment, or a convict's jail! It is, in a word, an instrument of persecution which might well have been penned by a Torquemada. Such is Popery wherever it has the power to enforce its will. And yet its emissaries in England and other Protestant lands dare to speak of tolerance and liberty of conscience! And, alas! that there should be so many within the Established Church of England who, to all intents and purposes, are doing the work of the detestable Jesuits, and seeking to spread that deadly poison, and thereby to enslave the Anglo-Saxon race under that abominable and insupportable tyranny, destructive alike of the mental and physical well-being of nations. I can conceive of no better cure for the national clergy of England who have any tendency to play at Popery, than to send them to Spain or Italy for a few months. Look at the Iberian peninsula, its constant sunshine and azure sky, its incalculable wealth in minerals, the great fertility and productiveness of its soil, the natural intelligence of its inhabitants: it surely ought to be an Eden on earth—a land flowing with milk and honey, and teeming with a contented and powerful population—instead of being a very hell of intrigue, selfishness, corruption, and misery, whose pastime is the bull-ring, and whose religion is nothing better than outward pomp and show. Barely one in four of its inhabitants can either read or write, and yet it has even now an army of upwards of 40,000 priests! One cannot help pitying its present youthful King, who must contrast his surroundings with the happy and tranquil life he led in Protestant England."

—An Indian medical journal lately pronounced the work of medical missions immoral, because they aimed in healing the bodies of men to do good to them spiritually. Here is an illustration of this immoral work, taken from an account of the London Medical Mission:

"A narrow, ill-paved, dirty street. Half-way down, we turn into an 'old clo' shop.' Without pausing to look at the strange collection of goods hanging up and heaped about, we pass on into the little back room, and there, on a wretched bed, lies a poor negress propped up with pillows. Standing by her is a fine girl of fifteen, a regular brunette, though without the woolly hair, thick lips, and swarthy complexion of the mother. She is the youngest of her sixteen children, five of whom only are living. 'I have been very ill indeed for eight we[illegible] tells me, in a feeble voice, 'but the doctor has been *so* kind. If I had all the money in the world, he could not have done more for me. I know where I am going; what should I do if I did not? I find great comfort in God's Word, and I need His presence every day and every hour.' Looking at some grapes by her side, which had been sent for the sick, she said, 'How kind to think of us here!'"

—Here is a nice Christmas contribution from the *Oriental Figaro*:

A correspondent sends us the following as an extract from one of Moody and Sankey's late letter: of course he is correct:—We therefore ask for your prayers to assist us to resist the machinations of the evil one, and trust with the aid of Divine Providence, to convince our hearers of the truth of our words, and prove to them they are walking on the broad road to destruction. We hope at the end of our ministration to see all the grog-shops turned into chapels of ease, the haunts of vice turned into Good Templar lodges, the purlieus of perdition into Young Men's Christian Associations, the clubs into meeting-houses, and the theatre into a temperance hall. We hope to do away with races, regattas, bowling, billiards, double dummy, dominoes, unlimited loo, aquatic sports, lawn tennis, athletic sports, balls, parties, picnics, amateur theatricals, concerts, crickets, rifle matches, quoits, reading newspapers, novels, magazines, books of travel and literature generally, flirting, making love, cocktails, poker, conversation of secular nature, dallying with servant-maids, correspondence between people of different sexes, singing, laughing, love letters, poetry, bank shares, stock mining speculations, five o'clock tea, drums, the can-can, ballets, negro minstrels, painting, sculpture, operas, ornaments, colour, beauty, form, sound, harmony, dress of a fashionable cut, good cookery, good wines and good beds, carpets and furniture. Then and then only shall we feel that we have succeeded in our holy mission, and our converts will look down with true Christian hatred on all those who differ from them. Discord, malice, hatred, uncharitableness, gloom, and hypocrisy shall reign instead of the ungodly cheerfulness which is a sure sign of the moral turpitude and social depravity of a community. The smallest contributions will be acceptable. Yours in the faith, M. and S.

Who is it that said, Woe unto you that laugh now? Mr Moody seldom, if ever, refers to the things catalogued above. His one aim is to bring men to Christ. When a man receives Christ as his Teacher and Saviour, he finds out that life is too noble a thing to be spent in a round of pleasure-hunting. One would infer from the above that Pleasure was the mother of all virtues; that amusement purified the heart; that not the Spirit of God, but the spirit of the world, makes the character beautiful with love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. The desperate effort of men to enjoy themselves and kill time, as they call it, shows that there is an inward uneasiness which they regard as inimical to happiness and needing to be ever resisted. The inner witness, if they would hearken to it, would show them that they are on the wrong track altogether, and that there is no happiness except in conscious harmony with God, setting us free to employ all our powers for the welfare of our fellow men. Thousands are thanking God to-day that they ever heard that Gospel which Mr. Moody preaches, and which they have found to be indeed glad tidings of great joy.

—We have been favoured with a copy of the *Dnyanodaya Almanac for* 1876, in Marathi. Very great pains has been taken to render this a really useful almanac, both as regards the information relating to months and days, the sun and moon, tides, dates, festivals, eclipses, etc., and as regards things not seen and eternal. This would make a very nice volume to give to one's native friends, to servants that can read Marathi. It contains a good deal of information extracted from the last Government census, also regarding Missions, and miscellaneous matters. It is in large 8vo, 66 pages. It is sold at 2 annas.

—With reference to J. C.'s question we would say that in Hebrew reduplication is for emphasis. The idiom, "dying, thou shalt die," is one of constant recurrence. In the next chapter (Gen. iii.) we have (v. 16) "Multiplying, I will multiply thy sorrow," translated, "I will greatly multiply thy sorrow." The words addressed to Adam are well rendered, "in the day thou eatest thereof thou shalt surely die." "In thy favour is life," is the constant teaching of Scripture. Sin is separation from God and the forfeiture of all natural rights, and death spiritual there involves temporal death. Six thousand years of sin and misery give us some insight into the force of the expression, "Dying, thou shalt die," "thou shalt *surely* die."

—It is not always easy for contemporaries to determine the comparative importance of passing events. The greatest events (acorns of future oaks) may be quite unperceived, and something that bulks up very largely may pass away in vapour. We believe, however, that the past year will have received a very distinguishing mark from the abundant blessing that accompanied the labours of Moody and Sankey in England and the promise of similar blessing in America. This age is conspicuous for the idolatry of knowledge and power, and the wonderful success of a man like Mr. Moody seems intended as a divine rebuke to that idolatry. Not by might, nor by power, nor by means which man would regard as commensurate, but by my spirit, saith the Lord. The most important result of Mr. Moody's preaching has been in the clearer light shed upon the simplicity of God's method of saving men; it is certain that thousands of ministers in Great Britain and America are preaching with a directness, a simplicity, a plainness, a naturalness, which they never thought of using before, and which the Lord is blessing to the spiritual good of their hearers very notably. Another important result is the multitude of workers that are now giving evidence to their faith by efforts for the good of their fellow men. For these and other fruits of this work, we have great cause of thankfulness to God.

—We have much pleasure in mentioning the arrival of the Rev. Mr. and Mrs. Gates, to join the Marathi Mission of the American Board. Mrs. Gates is the daughter of the Rev. A. Hazen, who was for so many years connected with the same mission; she was born in this country. Since she left India in 1869 she has studied and graduated at Mt. Holyoke Seminary. Mr. Hazen is in America, his health not permitting him to return to this country. Miss L. Drake arrived in America at the same time, and has proceeded to Ellichpoor to join the Rev. Mr. and Mrs. [illegible]. She has been conneted with Dr. Culli[illegible] Boston. Our readers will remember [illegible] of the Lord at the throne of grace.

—"The *Bombay Christian Al*[illegible] containing the usual Astronom[illegible] scientific and statistical infor[illegible] tion of reading matter." W[illegible]

in acknowledging receipt of a copy of this. It seems to us a decided improvement upon last year's. The arrangement of the Calendar is very good. The pictorial illustrations are excellent and are worth much more than the price of the book (8 annas). The selections are good; the miscellaneous information just what is wanted. The Rev. Mr. Park, secretary of the Tract and Book Society, to whom, we suppose, the public is indebted for this Almanac, may well be congratulated on his success.

We have received another long letter from *Retlaw*, with a promise of another still, and feel compelled to cry "halt" here. We made way for his two first letters, not because we wished to engage in a protracted controversy, but because we were willing that a statement of the arguments for and against the doctrine which he insists upon, should be before our readers. All that he asked for was the publication of the two letters that have already appeared. Our space is sufficiently limited and we have need of it for the advocacy of what we believe to be truth. We must therefore ask our correspondent to be content with a brief analysis of the letter now sent, and must be excused from any further discussion of the subject in our columns for the present.

R. says that the opinion we expressed that pious men and women connected with Abraham died during the century that he spent in Canaan, is "another instance of the manner in which the doctrine of the soul's immortality has for ages begged its way."

R. says that Moses was permitted to see the land of Canaan from Pisgah before dying; but if his soul rose above to have continually a bird's-eye view of the whole land, the visit to Pisgah was unnecessary. This may be a good argument, to show that the saints that are 'present with the Lord' have not a bird's-eye view of terrestrial matters, but we cannot accept of it as an evidence that when absent from the body believers are not present with the Lord.

R. says of the dead saints that "when Christ shall appear they also shall appear with him." There is coming a day when Christ shall appear in glory to those who are dwelling on the earth. In the mean time Christ *does* appear in heaven, and his departed saints are with him where he is.

R. does not see our point in Psalm xlix. In verses 6-11 the Psalmist dwells upon the fact that men of the world who live for the accumulation of their wealth, are unable with all their wealth to purchase for themselves immunity from death.

R. again refers to Eccles. xii. 7: "Then shall the dust return to the earth as it was; and the spirit shall return into God who gave it." We have here a statement of what occurs at the dissolution of man. The spirit, says Retlaw, is without consciousness; it is simply the vital principle. We know nothing of any spirit of man that is without consciousness. Lord Jesus, receive my spirit, the dying ejaculation of Stephen, would, in this case, mean, Receive my dying principle. We could fill an entire column with quotations from the Bible showing that the word "spirit," as applied to man means something that has consciousness and intelligence. Take some of the passages that first occur in Scripture, Gen. xxvi. 35, xli. 8, xiv. 27, Ex. vi. 9.

R. wishes me to notice that the scene of the rich man (Luke xvi.) is laid in Hades (the grave), not Gehenna. If Hades here means the grave, then it follows that the grave is a place of unutterable ...ent and the abode of conscious intelligences, ...he rich man was very much afraid that his ..., if not warned, would come there too.

...hes us to observe that Lazarus was not in ...t in Abraham's bosom. R. compares ... with Isaiah xiv. 9, 15, where the dead ...etically represented as on thrones. ...er take that otherwise than as a ...ation. It begins with the pœan ... cedar trees: "Since thou art ... come up against us?" The ...n and Lazarus begins with a very matter-of-fact description of the two, as they existed on the earth, and proceeds in just the same tone to show how their positions are reversed after death and while the brethren of the rich man are still alive. Allowing that it be a mere fancy-sketch, it would be a very misleading sketch. If our Lord had known of no rectification but what takes place at the resurrection, he would have completed the parable in harmony with that, and would have shown us the several states to which the resurrection would have introduced these two persons.

R. would read: "Remember me when thou comest in [not *into*] thy kingdom;" to which we do not object; and this is how he punctuates the reply: "Verily, I say unto thee this day, thou shalt be with me in Paradise. The change in punctuation is quite unwarranted, and would not have been thought of but for the necessity of defending a theory. But how could our Lord be in paradise that day? In reply to this we cite our Lord's own words, John iii. 13, "The Son of Man, who is in heaven," and John i. 18, "The only-begotten Son, who is in the bosom of the Father, he hath declared him." In his humanity Christ was limited to one place, but in his divinity he was everywhere.

WEEK OF UNITED AND UNIVERSAL PRAYER.

Morning meetings:—

		A. M.
Monday,	Jan. 3, Church Mission House, (Rev. Mr. Robertson's.)	7-30
Tuesday,	„ 4, American Mission House, (Rev. Mr. Harding's.)	7-30
Wednesday,	„ 5, Union Prayer Meeting, (Rev. Mr. Weatherhead's.)	7
Thursday,	„ 6, Rev. Mr. Park, Tract Society's.	7-30
Friday,	„ 7, American Mission House.	7-30
Saturday,	„ 8, Rev. Mr. Macpherson's House, Marine Line.	7-30

Evening meetings:—

		P. M.
Monday,	Jan. 3, Falkland Road Hall,	7-30
Tuesday,	„ 4, Free Church, Esplanade,	8
Wednesday,	„ 5, St. Andrew's Church, Fort,	8
Thursday,	„ 6, Rev. Mr. Weatherhead's, Girgaum.	6
Friday,	„ 7, Young Men's Chr. Assn. Kalbadevi.	8
Saturday,	„ 8, Baptist Chapel.	8.

The following topics are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, January 2nd.

Sermons:—The Love of God perfect in him who "keepeth His word." 1 John ii. 5.

Monday, January 3rd.

Thanksgiving and Confession:—A retrospect of the past year.

Tuesday, January 4th.

Prayer for the Church of Christ:—For the members recently added to the Church; for the union of true believers in fraternal fellowship and active co-operation; for the removal of error, the increase of godliness, and a clearer testimony among believers to the doctrines and power of the gospel of the grace of God.

Wednesday, January 5th.

Prayer for Families:—For godless parents; for prodigal sons; for children at school; for those entering upon professional and commercial life; for widows and orphans; for sons and daughters in foreign lands; and for all who are mentally or otherwise afflicted.

Thursday, January 6th.

Prayer for Rulers, Magistrates, and Statesmen; for soldiers and sailors; for national institutions; for philanthropic and charitable societies; for prisoners and captives; and for the persecuted and oppressed.

Friday, January 7th.

Prayer for Foreign Missions:—Mathew xxvii. 19.

Saturday, January 8th.

Prayer for all Nations:—For the maintenance of peace; for the cessation of tumults, wars, and civil strife; for the removal of intemperance, immorality, and infidelity from the land; and that the fruits of the earth may be brought forth plentifully in their season.

Sunday, January 9th.

Sermons:—The ultimate Triumph. Psalm lxxii. 17.

We occasionally meet with statements like this:

"We must not only call that prayer which our minds are aware of, and our lips give utterance to even the wish of the heart is counted prayer by God; it is as the smoke of the incense, which never u... its voice, but mounts up in silence before Him."

We do not think it correct to say that the wish of the heart is prayer. The essence of prayer consists in bringing our wishes to God. It is not always necessary that this be done in language, but there must be a looking to God, a referring of the matter to him, a distinct act of the mind indicating that our hope is in Him with reference to the fulfilment of our desires. It is not enough that our desires be for *things* that are right; a man may be even desirous of growing in grace, or of being delivered from some evil habit; but until there is a looking to God for help, the help will not be obtained. Without faith it is impossible to please God, and faith teaches us to draw nigh to Him in the way that he has indicated. We have often hindered ourselves from obtaining a blessing, because we supposed God would look at the wish of our heart and fulfil it; at length we would awake to see the necessity of a distinct committal of the matter to God; on doing this, we obtained our request. It is requests, not wishes, that God has promised to heed.

The Bombay Guardian.

SATURDAY, JANUARY 1, 1876.

THE ABODE OF SNOW.

"The Abode of Snow," is the title given by Mr. Andrew Wilson to an interesting account of his travels in the Western Himalaya Mountains, originally published in *Blackwood's Magazine*, and now made permanent in a handsome 8vo. volume of 473 pp. A book of travels derives its interest not merely from the things seen, but from the way in which they are looked at; in other words from the character of the traveller. The reader is for the time being the travelling companion of the writer, and unless he finds in him a genial travelling companion will not care much for the account of what happened to him and what he saw. This will be regarded, we think, as a very readable book. The writer has a very graphic pen and pictures things in a life-like way; he is also frank and communicative as regards himself; a good tone pervades the book; and there are here and there sentiments well worth extracting and remembering. There was a time when there was in the writings of this author, occasionally, something that we could not but regret. We notice the change with thankfulness. It would be a pity if the years as they went by did not give us deliverance from the 'vain thoughts' of our youth. Mr. Wilson travelled from Simla to Shipki, and thence through Spiti, Lahaul and Zanskar to the Vale of Cashmere, which he entered by the back door, so to speak, *i.e.* from the northern side.

Speaking of society in India, Mr. Wilson says:

"One tendency of life in India is to create an immense amount of conceit, and to make men assume airs of superiority, not because of any superiority of mind or character, or on account of great services rendered to the State, but simply because long residence in the country, or in some particular district of it, has given them high appointments, or the advantage as regards local knowledge."

Perhaps one explanation of this may be that in England, the pride of individuals is met by corresponding pride on the part of all around, and the exigencies of society requires that men should not make themselves offensive to one another. Besides, every man there is more or less dependent for his comfort and convenience upon the rest of society, and he feels the necessity of keeping well in with men. But here, the Englishman, judging of native society from the stand-point of his own culture, easily gets into the habit of disregarding their opinions, and the natural pride of his character, relieved of the restraints of home life (as a plant upon which a stone had been laid and is now taken away), springs up in its strength —

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The Tibetans are described as "the most pre-eminently praying people on the face of the earth! They have praying stones, praying pyramids, praying flags flying over every house, praying wheels, praying mills, and the universal prayer, 'Om mani padme haun,' is never out of their mouths."

We remember noticing in Upper Egypt a device by which a fisherman could get his fishing done without troubling himself to watch the line. The line was made fast to a reed stuck in the ground, having a bell suspended to it; whenever the fish swallowed the bait, the bell would ring and summon the fisherman from his *dolce far niente* within doors. So the Tibetan gets his praying done by machinery, but does not trouble himself for a response. Like multitudes in Christian lands, he looks upon prayer as simply a means of showing attention to God. The obvious way of showing attention to God is by doing what he commands us; but this is not convenient; so we ask him to be content with a praying wheel, or with genuflections or some other forms. The Roman Catholic atones for some transgression by 100 paternosters; this is just a carrying out of the idea that prayers are simply a device for keeping God on good terms with us. How aptly men are described as being without God in the world; to have such a conception of deity as is implied in this, is certainly to be without God. Without faith it is impossible to please God, and that is not prayer which is not addressed to the true God, and which does not include the expectation of an answer. In the words "Om! mani padme haun," we have, first, a word of invocation, and then, "the jewel in the lotus." It is not easy to conceive of anything more vague than this, but it answers the purpose of a rosary, or a salaam, and the man that keeps muttering it, thinks he is by means of it drawing God's attention away from his sins. These mystic or meaningless syllables are a *mantra*, a form of incantation, a charm. Koeppen thus speaks of them:

"These six syllables unite the joy of all Buddhas in one point, and are the root of all doctrine. They are the heart of hearts out of which everything profitable and blessed flows; they are the root of all knowledge, the guide to re-birth in a higher state of being; the doors which the curse of birth has closed up; the ship which carries us out of the mutations of birth; the light which illumines the black darkness; the valiant conqueror of the five evils; the flaming ocean in which sins and sinners are destroyed; the hammer which shatters all pains,—and so forth."

WHY CALLEST THOU ME GOOD?

A RICH young ruler came to Jesus and falling down before him, said, "What good thing shall I do that I may inherit eternal life?" When referred to the commandments he replied that that was a way he had already tried and faithfully followed; but it seemed to him that there was something beyond that for him to do, before he would be entitled to the inheritance of eternal life. Jesus told him to sell all that he had and give to the poor, and come and follow him. The thing that he lacked was faith in God, showing itself by his want of faith in him whom God had sent. He was a religious young man; remarkably so, considering his wealth and his position; he was religiously ambitious; he wanted to have a good stock of religious merit; he had indeed kept the commandments, but so had others; and he proposed with his wealth to purchase for himself a particularly good degree, by doing some grand work of charity or piety that should cause the gates of God's everlasting kingdom to roll back on their hinges to give him admittance. We see illustrated in him, man's idea of religion in contrast with God's. Man's religion teaches him that he must give something to God to obtain the favour of God. God's religion teaches that man must receive every thing from God. The young man's faith was in himself; not in what he had done, but in what he was going to do. His trust in his wealth was not because he looked to it to make him happy here, but because he relied upon it as a means of establishing his own righteousness on a lofty basis. The great difficulty that presented itself in the words of Jesus, was the renunciation of self, the surrender of all that frame-work of goodness which he had been rearing by the commandments, and wished to complete by a splendid act of munificence.

We see now the profound significance of what Jesus said, in reply to the 'Good Master' with which the young man had greeted him. "Why callest thou me good? There is none good save one, that is, God."

There are many in our days who approach the Lord Jesus Christ very much as the young ruler did. They say:

"We believe him to have been a remarkably good man. We find no fault in him. He was wiser than Socrates, and in his beneficent aims he surpassed all men. We are quite content to receive him as a divinely appointed teacher of humanity. He has surpassed us all in his moral development. We see in him what an admirable thing this human nature of ours is, what glorious possibilities are comprehended in it. His success in the development of his nature, encourages us to persevere. While we give him a name above all others, we still hope that some of us, some day, may reach the same moral stature."

To them Jesus replies, virtually:

"Why call ye me good? There is none good, in the sense of being religiously meritorious, but One, God. I did not come into the world to make man pleased with himself, to show the excellence of humanity. I can of mine own self do nothing. Apart from God there cannot be in man or angel or archangel any thing that God will accept. Separated from him, all is depraved, by the simple fact of that separation. There is not in man any power of self-restoration; sin has dominion over him, and his best deeds are contaminated, being not aimed at the glory of God. Every good and every perfect thing is a gift from God and cometh down from the Father of lights. What hast thou that thou hast not received? Goodness of thine own uncommunicated by God, thou hast not. Thou hast nothing that thou canst present to God, as a plea for thine acceptance with Him. All Scripture teaches that salvation is of God. 'Cursed be he that putteth his trust in an arm of flesh.' Find something really good in humanity, and that will prove the presence of something besides humanity. I am come not to show man what latent virtue dwells in him, but to show him the fatal mistake of seeking goodness in himself, the absolute necessity of seeking it in God. His only goodness is in being united with God. It flows to him from God, as the sap flows from the vine to the branches. Why callest thou me good? Abandon thy thought of the possibility of creature merit. If there is goodness in me, it is because God is manifest in me. Cease ye from man, whose breath is in his nostrils. It is not in man that walketh to direct the steps of man. I am come to show man that the only true life of man is life in God; to show man what Adam turned away from, when he listened to Satan, and sought his own glorification in his own way. I can of mine own self do nothing. The Father that dwelleth in me, he doeth the works. No man cometh unto the Father, but by me. Sell all that thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me."

Between calling Christ Good Master, and recognizing his divine nature, there is no standing ground. No one ever lived whose teaching was more absolutely in conflict with the Socinian idea of Christ than was that of Jesus. The exaltation of man, the ascription of goodness and moral power to a creature, was something that he could not away with. He laid the axe at the root of the glory of man, and demanded that God should be recognized as the source of all that is good. He was in the world for the purpose of stripping man of all his imagined righteousness, and of compelling him to look to God as the fountain of life and light. In the Lord have I righteousness and strength. Abide in me and I in you. Christ is made of God unto us wisdom, righteousness, sanctification, redemption.

SKETCHES OF OUR ANTIPODES.

I.

To MY SIXTEEN NIECES.

"All under twenty years of age," said the elder of a camp meeting as he invited the young people to come and hear a "boy preacher." Two hundred children came and an equal number of persons over twenty. My sixteen nieces are all under twenty. I wish to write you a number of letters, and I am sure that scores of the children where the *Bombay Guardian* is circulated will be glad to read them also. I propose writing about our Antipodes. Let me show Eva what that means. Take a ball and stick twelve pins upon one side of it, and four upon the other. So twelve of my nieces are upon one side of this great round world, and four upon the other, and your feet are pointing towards those of your cousins on the opposite side, just as those pins point toward each other. Antipodes means "feet opposite feet." I wish to pen some sketches of the country and people 8,000 miles *under our feet* as we stand here in India. Millions of men and other animals are walking upon the other side of the earth with their feet *up* toward us, and their heads *downward* from us,— so it seems from our point of view. Ah, how many mortals are "upright" only in their own estimation!

Your affectionate Uncle,
VICTOR.

CORRESPONDENCE.

THE APPROACHING SUNDAY-SCHOOL CONVENTION.

To the Editor of the "Bombay Guardian."

SIR,—Allow me to speak a word to your readers (and especially to those engaged and interested in missionary labors) in behalf of this Convention. It is to take place in Allahabad, January 19, 20, 21, the sessions to be held in the Baptist Church, which has been selected on account of its general accessibility. A local committee of arrangements has been formed, with the Rev. J. H. Anderson, president, and Robert Carr, Esq., secretary. This committee have asked that their secretary be informed as to the number of persons attending from outstations, in order that suitable accommodations may be provided, and it is hoped that all who expect to attend will kindly comply with their request.

The programme, so far as arranged, is in brief:—To have the first meeting (Wednesday evening, January 19th) of a general kind; the chair to be taken, temporarily, by the Rev. H. Mansell of Cawnpore; an address of welcome by the Rev. James Williamson; responses by several delegates; a public tea, followed by a *conversazione* and music. The permanent organization will be made Thursday morning January 20th. Thursday and Friday will be occupied in discussing the various ways and methods of Sunday-school work, in reading essays, and in general remarks. It is hoped that considerable attention may be given to singing; and there will also be time for morning prayer-meetings, in which to carry before the Throne of Grace the Sunday schools of India and the Sunday-school work of the world. The Convention will probably adjourn on Friday evening, the 21st.

At present I am unable to state how many papers will be read before the Convention; but the list of topics to be discussed is amply sufficient for the time allotted. Several essayists, who cannot be present, are forwarding their essays to me to be presented. One of these, on "Sunday-school Literature," and another by a well known missionary of North India, will be very interesting and profitable; not to mention others. A number of persons have written me asking to have their names registered for the Report of the Convention, should such a volume be published; which in all probability will be done.

It is hoped that as many as can, will attend the Convention; missionaries and their wives; zenana workers; Sunday-school superintendents and teachers; and others. There is a great work yet to be done in and through the Sunday schools of India, and it is believed that this gathering at Allahabad will at least give a marked impetus to the work.

B. H. BAD[illegible]
Secretary, General C[illegible]

Gonda, Dec. 20th.

THE SAME: SUNDAY-SCHOOL [illegible]

SIR,—Having had assigned me the [illegible] collecting the Sunday-school statistics [illegible] sent to the approaching Convention [illegible]

I have forwarded circulars of inquiry to 705 persons, including missionaries, chaplains, zenana workers, Sunday-school superintendents, and some others. The returns which have been sent me thus far, in reply to the circular, foot up about as follows (two items only being here given):

	Scholars.	
I. Christian Schools :—		
1. English-speaking	46	2,293
2. Anglo-Vernacular	19	1,165
3. Vernacular	201	8,027
Total...	266	11,485
II. Non-Christian Schools :—		
1. Anglo-Vernacular	17	2,535
2. Vernacular	84	3,349
Total...	101	5,884
Grand Total...	367	17,369

Beyond doubt there are many Sunday schools as yet unreported; and hence I wish to say that if any one having charge of a Sunday school knows, or has reason to believe, that it has not yet been reported, I should be happy to have him send a statistical report to me *at once*. It is my aim to include every Protestant Sunday school in India, whether English, English-speaking or vernacular. For this reason the circular has been sent to all the chaplains and missionaries in the country, and to others, as their names and addresses have been obtained. As this is the first census of its kind ever taken in India, it is desirable that it be as nearly perfect as possible. That it will be interesting none can doubt.

B. H. BADLEY.

Gonda, Oudh, Dec. 20th.

"YES, PAPA, IF GOD CALLS ME."

Dear Sir,—While residing at Pimplus (50 miles N.W. of Ahmednuggur) in July 1864, my two children were attacked with diphtheria. The elder, a daughter, recovered and still survives, but the son, aged five years, died after an illness of six days. I went to the city for medical advice and while in the bungalow at Kolhar the first night, I heard the child whisper, and, supposing he was calling for something, I went to him and said,—"Georgie, what do you want?" "Oh, papa, I don't want anything; I was only saying 'Our Father which art in heaven.'" Some two hours later I saw a hectic flush mantling his cheek, and, knowing the end must be near, said, "Are you willing to die and go where your sister Bessie and mama have gone?" He closed his eyes, seemed for a moment wrapped in thought, and replied, "*Yes, papa, if God calls me.*" Next day we crossed the Para river in the bullock cart, and as the dear boy lay in my arms I said, "He will soon cross the river of death," and so it proved, for he rapidly became weaker, so that we halted a mile beyond the house of Br. Abbott at Rahoori, and his spirit took its flight heaven-ward. A prayer was offered, and after singing the following hymn we went on our journey:

Another little form asleep,
Another spirit gone,
Another little voice is hushed,
And a little angel born.
Two little feet are on the way
To the home beyond the skies,
And our hearts are like the voice that comes
When a strain of music dies.

A pair of tiny, tiny shoes,
And a lock of golden hair,
The toys our precious darling loved,
And the dress he used to wear,—
These are all that with us now remain,
Of our lov'd one here below.

This dear child was early consecrated to God, and we had evidence that he loved the Saviour and that he tried to do right. For several months before he died, he used to go with his hymn-book into a quiet room and sing, "I want to be like Jesus," "I want to be an angel," "There is a happy land," &c. His conduct was such as to leave no room for doubt that the prayers of his parents had been answered, and that he has now gone to dwell in the "happy land" about which he loved to sing. A lady once said to me that she must have been converted before she was four years of age, for she could not remember the time when she began to love the Saviour. Mr. ——, whose son was drowned at the age of four years (from Bombay), said the child had been in company with a very wicked and profane boy, and, coming into the house, said, "*O mama, I can't say my prayers. God won't love me if I say them.*" By these and other like expressions she felt that her child had gone to be with Him whom he so dearly loved.

[redacted] have been brought to mind afresh by receiving a circular inviting the friends of Sabbath schools to meet in convention at Allahabad Jan. 19-21, 1876.

From Mark x. and Luke xviii. we learn that our Lord took special pains to show his love to "children" and "infants," and He desires that all His people should bring them in the arms of faith to God and ask that the Holy Spirit may cleanse their hearts and prepare them to join the angel throng. This being a subject of vital importance and one intimately connected with the progress of the Redeemer's kingdom, it will surely have a prominent place in the S.S. Convention, which I trust will have representatives from every town and, if possible, every church in India. Let parents, S. S. teachers—yes, *all* who have the training of youth—be engaged in prayer that this Convention may by its quickening influence over all who may attend, and by the facts and views that shall be put forth through its report, be a means of great spiritual good to this broad land. The motto of the Convention and of all our S. S. workers should be:—"All the children of India for Christ."

W. P. BARKER.

Mission House, Byculla, Dec. 28th.

Epitome of News.

Saturday, December 25.

—*N. Y. Evangelist*: "A few miles west of Boston—near Natick—we passed the superb new structure of the "Wellesley College," lately founded by Mr. Henry Durant of Boston. It is a lineal descendant of Mary Lyon's "Mount Holyoke Seminary" for the Christian culture of young women. Mr. Durant is a lawyer and a lay-preacher of considerable power. Having consecrated his brain and tongue to the Master, he has now devoted his purse to the establishment of a training-school for Jesus Christ. The College is crowded from the start. Its cornerstone was laid in faith."

—Same: "While we Presbyterians have but touched the Germans here and there through a theological review, the Methodists have been at work in their direct, practical manner, for nearly forty years, with increasingly large results. What have they accomplished? About Cincinnati as a centre, where they began in 1835, and where in 1838 they had a total of one missionary and thirty members, they now have a Central German Conference of one hundred and sixteen ministers, who itinerate in Ohio, Indiana, Michigan, and Kentucky; the German Wallace College; with a chair of theology connected with the Baldwin University at Berea, Ohio; a German department in Cincinnati of their Book Concern, which claims the longest catalogue of German publications of any publishing house in the country, with an extensive trade in imported books; and with a weekly and monthly German paper for adults, and a Sunday-school paper for the children, and with an edition of the Berean Series of Lesson Leaves for teachers and scholars. In Cincinnati there are four churches, in Cleveland two, in Pittsburg two, in Detroit two, and in Louisville two. Besides over a hundred regular self-supporting churches, there are thirty-four mission churches. This one Conference surpasses by far in working force and in substantial results all that any other denomination has done, if not all that all American denominations have done for the Germans. But this is only one Conference out of six."

—Friday's *Bombay Gazette* was accompanied by a nicely-executed small sheet Almanack for the coming year. It comprises calendar, table of income and wages, table of daily pay or allowance, and an extended anna table. It is tastefully printed in five different colours.

—*Native Opinion* says that Government is responsible for the spread of leprosy, because of the duty on salt.

—*Bombay Gazette*: "A coroner's inquest was held on Saturday at Dhobie Talao Road on view of the body of James Moran, a European pensioner, residing in a chawl in that locality. It appears the deceased was drinking very freely for the last ten or twelve days, and on the morning in question had an altercation with a Portuguese named Rozario, when the latter struck deceased several times. At the last blow the deceased fell dead on the ground." Rozario has been arrested.

Monday, December 27.

—The *Indian Daily News* of Friday appeared in mourning, and said it was for the Calcutta Municipality, as good as dead.

—The Prince of Wales attended service in the Cathedral on Sunday last.

—From the 1st proximo, the charge for telegraphic messages to Great Britain and to all countries in Europe will be Rs. 2-8 per word. Any number of words can be sent. Code words will be charged as ordinary words. The length of a word is fixed at ten letters.

—Vernacular translations of the Scriptures have been presented to the Prince of Wales by the Madras Bible Society.

—*Times of India*; New York, Nov. 18: "The annual meeting of one of our oldest Missionary Societies, the A. B. C. F. M., has just transpired at Chicago. It reports 18 missions, 149 ordained missionaries, 110 native pastors, and other helpers and teachers, constituting a working force of 1,432. As the result of the year's labour, it reports 9 new churches and some 1,500 new members. Its income for the year has been $476,000, expenditure $520,000; but the debt of $44,000 was nearly all met by voluntary donations on the spot. The stations of our next largest missionary organization—the Presbyterian Board of Foreign Missions—is less encouraging. Its officers report a deficit of $195,000.

The case of the little boy, Charlie Ross, stolen from his parents in Philadelphia more than a year ago, is widely known. His principal abducters, Mosher and Douglass, were killed in another locality while engaged in burglary. Westervelt, a brother-in-law and intimate friend of Mosher, has just been tried for complicity in the abduction, found guilty, and sentenced to seven years' solitary confinement with hard labour. It was hoped he would reveal the present place of the child, living or dead; but hitherto, he reveals nothing.

The State of Michigan has enacted a law, heavily taxing the making and selling of intoxicating liquors. The law has been declared constitutional, and is reported to be working admirably in greatly reducing the sale and use of liquors, as also crimes and misdemeanors of all kinds.

The persistent efforts of Tweed, to twist out of the clutches of the law, seem likely to fail. His pleas for reduction of his bail ($3,000,000) and for a bill of particulars, have both been disallowed.

The State of Central America are forming a confederation with a view to mutual economy and protection. Nicaragua, Guatemala and Salvador have agreed to terms of confederation, and Honduras and Costa Rica have them under consideration.

Our system of public instruction is being tested on all sides. One point mooted just at present pertains to the exclusion from public schools of all merely ornamental studies. It is urged, with some show of reason, that boys and girls may properly be educated at the expense of the State in branches essential to the fulfilment of their duties to the State, but for anything over and above or outside of such duties the State has no right to tax its citizens. How would this principle, if applied in India, affect your schools of art, universities, village and high schools, on which so large a portion of your imperial grants for public instruction are expended largely to the neglect of your lower and cultivating classes? Ought not a much larger proportion of your educational funds be used for the benefit of the masses?"

—The line of rail from Agra to Nusseerabad is now completed.

—A trial of steam tram-cars has been made in Paris: "According to well-established calculations a locomotive which consumes a shilling's worth of coal at French prices in 12 hours, and worked by a driver and stoker—that is, which costs with all expenses 16s. a day,—replaces the £2 10s. required for the maintenance of horse, food, grooms, &c."

—Recent accounts of the Bishop of Bombay give no hope of his recovery, but state that he was free from pain.

Tuesday, December 28.

—Calcutta 27: On Christmas day the Viceroy gave a State dinner at Barrackpore. Afterwards an evening party was given in honour of the Prince of Wales. On Sunday the Prince visited Chandernagore, receiving a cordial reception from the French officials. This morning the Prince of Wales attended a polo match played at Barrackpore by the Munnipoorees under the charge of Doctor Brown. The Prince then proceeded to Calcutta by river, arriving at Chandpal Ghaut at 11-45. The Prince then received visits from the Nepalese and Burmese Ambassadors, Maharajahs of Benares, Johore, and Punnah, the Rajahs of Jheend and Nahun. In the afternoon the Prince of Wales inaugurated the new Zoological Gardens, just formed under the auspices of the Lieutenant-Governor. The Prince of Wales then attended a garden party given by the Lieutenant-Governor at Belvedere, which was a brilliant success.

—Mr. Keene, the Judge at Agra, has sentenced the seven prisoners who assaulted Dr. Tyler, the

Superintendent of the Jail—four to penal servitude for life, and three for ten years.

—The following is a list of native Chiefs, Maharajahs, Rajahs and other notabilities, now assembled in Calcutta to do honour to H. R. H. the Prince of Wales :—H. H. the Maharajah of Benares, H. H. the Maharajah Holkar of Indore, H. H. the Maharajah of Puttialla, H. H. the Maharajah Scindiah, H. H. the Maharajah of Jeypore, H. H. the Maharajah of Cashmere, H. H. the Maharajah of Travancore, H. H. the Maharajah of Jodhpore, the Burmese Embassy, the Nepalese Embassy, H. H. the Begum of Bhopal, H. H. the Maharajah of Rewah, H. H. the Maharajah of Jheend, H. E. Sir Salar Jung, H. H. the Maharajah of Punnah, H. H. the Rajah of Nahun, H. H. the Maharajah of Vizianagram, H. H. the Maharajah of Johore, Nawab Abdul Gahni Mia and son, Maharajah Kumar Arjun Sing of Datia, Maharajah of Bettiah, Maharajah of Burdwan, Maharajah of Huthwah, Maharajah of Durbhungah, Raja Hurbullub Narain Sing of Sonbursa, Rajah of Digapattya, Sir Jamsetjee Jeejeebhoy, Baronet, C.S.I., Rajah Seopersad, C.S.I., H. H. the Maharajah of Deo (in Behar).

—Calcutta was 'splendidly illuminated' on Christmas eve.

—*Times of India;* Allahabad, 24th: Balkishen Moonserim, of the Subordinate Judge's Court, Allahabad, after his arrest, confessed to the fraudulent removal of adhesive stamps of the value of upwards of 3,000 rupees from plaints filed in that court.

—Mr. W. B. Pearse, who has just passed the examination for the Indian Civil Service, accidentally shot himself with a pistol at his lodgings in London, shortly before the last mail left.

—Letters from Kashgaria say that all is quiet there.

—Cholera still prevails at Secunderabad.

—The Editor of the *Madras Mail* invited H. R. H. the Prince of Wales to visit him at his printing-office. The other papers consider that this shows "amazing cheek."

Wednesday, December 29.

—*Bombay Gazette:* "The Rev. Donald Mackey' B. A., of Cambridge, and for five years Second Master of Bishop Cotton's School, Simla, has been appointed Head Master of the Cathedral Choir School, Bombay, and will enter upon his duties at the commencement of the New Year. At the same time Mrs. Mackey is prepared to undertake the supervision and management of the girls' department, which it is now proposed to connect with the Choir School. The Endowment Fund of the school has lately been considerably augmented by a munificent donation of Rs. 14,000 from the Society for Promoting Christian Knowledge."

—*Friend of India:* "Some may, perhaps, think that the *Indian Mirror* is "righteous overmuch" in entering so strong a protest against the exhibition of a native dance before the Prince of Wales at the entertainment at the Belgatchia Villa. There is an opinion abroad that it is not necessary to consider the question of morality in this matter. The Prince has come to see the people of India, and to make acquaintance with them, their manners and customs, and his looking on at a performance of *nautch* girls is deemed of exactly the same significance as his inspection of a Hindoo temple. He must not be supposed to countenance or approve, but simply to look on, and form an opinion for or against, according to his taste. Now, we have some sympathy with this way of putting the question, though we disapprove strongly of "the public exhibition and dancing of courtezans", before any audience Christian or pagan. We are willing to admit the desirability of seeing native institutions with a man's own eyes. We went ourselves on one occasion to see a native *nautch*, and are not prepared to say that it is wrong in the Prince to see such a performance. But at the same time we believe it would be well that it should be clearly stated that one such exhibition is enough, and that the Prince entirely disapproves of the institution. We read that, being treated to a performance of this nature at Madras, the Prince soon got wearied of it, and left abruptly before half the programme was exhausted. That, we think, should be a warning to our friends in Calcutta that another exhibition of the kind will be *de trop*. Let the managers of the Belgatchia fête drop the *nautch* out of their programme. It is not wanted, and the *Mirror* and other good authorities inform us, that it is quite immoral in its spirit and tendencies. We should not be surprised to hear that the Prince will decline to countenance by his presence another exhibition of *nautch* girls."

—The Government of Bombay has sanctioned the scheme of the District Magistrate of Sholapore lately, for widening the doors and windows of the Temple of Wittoba, at Punderpore, in the Sholapore Collectorate, and the Budway worshippers of that temple have received instructions to do so accordingly.

—*Lucknow Witness:* "The last number of the *Chinese Recorder* has some interesting notes concern the missionaries in the far East, based on the full list of their names compiled last year. It seems that of the 436 workers in China, 38 are in Pekin, 38 in Canton, 27 in Foochow, 26 in Shanghai, 25 in Ningpo, 21 in Amoy, 16 in Chefoo, 15 in Tientsin, 15 in Hangchow, and 13 in Lewkiang, Tungchow, Swatow and Hongkong. Of these 436, 310 are women; there are ten lay male physicians, three female physicians and one ordained medical missionary; there are also two lay press superintendents and 24 other lay missionaries. Twenty-five per cent. of the missionaries now in China have been there fifteen years, and fifteen per cent. have been there twenty years.

Of the 100 missionaries in Japan, 44 are ordained, 4 are medical, and 52 are women. Of the 25 in Siam, 10 are ordained. Of the 561 missionaries sent to these three countries, 55½ per cent. went from the United States, 39 per cent. from Great Britain, and 05½ per cent. from Germany."

—Same; Bombay: "The American Mission in this Presidency (connected with the American Board) is in financial difficulty. The Board at home barely escaped a serious debt at the recent close of its financial year; and the prospects for next year cannot be particularly cheering. The missionaries have been instructed by the home committee to cut down expenditure in the most necessary branches from twenty to twenty-five per cent., and the salaries of the missionaries themselves have been reduced ten per cent. for the coming year."

Thursday, December 30.

—*Word and Work:* "At the Annual Conference of Spiritualists, held on Wednesday evening, in the Cavendish-square Rooms, Mr. Morse, the "inspired American medium," stated that "his experience of spiritualism in America was not so satisfactory as he could wish. It had to contend greatly there with the members of the Christian "Young Men's Associations, who were its chief opponents!" We are truly glad to hear this, and we hope our English "Young Men's Christian Associations" will be found equally staunch."

—*Deccan Herald:* "A picnic was given yesterday to the children attending the Sunday school at the Methodist Hall, East Street. Adurjee Dorabjee, Esq., kindly placed the Modee Bagh house between Bambhoorda and Gunnesh Khind, at the service of the Sunday School Committee for the purposes of the picnic. Colonel Phelps also kindly sent the elephants, camels and omnibuses, which were not needed for Government service on that day, to take the children to and from the Modee Bagh and to amuse the children while there. The children doubly enjoyed the day's treat owing to the beautiful situation of Mr. Adurjee's house, and also on account of the novelty of having the elephants, camels and omnibuses—a new style of conveyance to them. Mr. Adurjee kindly looked in to see how the picnic was getting on, and must have been gratified by seeing the happy looks of the children and the abundant supply of good things provided for them by kind friends who took an interest in their welfare. The children came out in the morning to breakfast, and spent the whole day in the beautiful grounds and mansion.

—The str. *Deccan* with English mails for Bombay, left Aden, Wednesday, 6 p. m.

—The *Straits Times* arranges the chiefs of Perak in rank as follows:—"First, there is the Sultan, with the Rajah Mudah, who is nominated by the reigning Sultan, and his heir-apparent. Next come *four* chiefs of the *first* rank,—then eight chiefs of the second rank, and lastly there are sixteen chiefs of the third rank. The Maharaja Lelah, who murdered Mr. Birch, is the head of the eight chiefs of the second rank, and lived at Passir Salah, which is about five miles up the river above the British Residency. The head of the sixteen chiefs of the third rank is also called Sir Maharaja Lelah. This is the chief who would not meet Sir Andrew Clarke's Commissioners, and whom we therefore supposed to be Mr. Birch's murderer. He lives at Savang, opposite Quallah Kangsa, about 85 miles up the river from the Residency.

—A telegram from Aden says: "The Egyptians have taken Brava. H. M. S. Thetis has gone there, having Doctor Kirk on board."

—With regard to James Moran, found dead in a gutter at Dhobie Talio and said to have been killed by a man named Rozario, we have the following from the report of the Coroner's inquest: "Dr. Sydney Smith's evidence went to show that the deceased died of apoplexy on account of excessive drinking. The excitement and injuries may have, according to his (Dr. Smith's) opinion, accellerated the death of the deceased. The jury returned a verdict to the effect that the deceased died of apoplexy due to excessive drinking and excitement caused by the quarrel.

—*Deccan Herald:* "It is strange that though it has been demonstrated that sanitary improvements have done so much to improve the health and prolong the lives of men, yet it is still difficult to introduce any new improvement of which the only recommendation is that it will increase these blessings. The reason is, because men are so set upon the acquirement of wealth and comfort to themselves, that they think lightly of anything which does not lead to the realization of these blessings. Looking back thirty years ago, and comparing the health of Bombay and Poona at that time with what it is now, we are astonished at the change. Cholera, dysentery and fever carry off but a very small proportion of the people now, when compared with the numbers who were carried off by these diseases at the date of which we speak. No doubt, had Dr. Leith not taken the subject in hand, some one else would have risen up to see the evil, and to push his opposition up to a remedy. No one could have been more suited, however, to fight the battle than Dr. Leith. His was a quiet, noiseless energy which did not so readily rouse opposition as a more demonstrative attack would have done; and yet he never would be put down, but pressed the matter forward at every opportunity until he accomplished his object. Looking back along thirty years, we are astonished at the greatness of the results, and must give the praise to the man who had the courage to make the first attack upon the strongholds of custom and superstition, in connection with sanitary improvement at this Presidency."

—A New York paper says: "The work on the East River Bridge (connecting New York and Brooklyn) thus far has cost $5,800,000; it is estimated that at least $10,000,000 more will have to be raised. This done, the bridge will probably be completed by July, 1879. The expenditure for labor and material averages about $78,000 per month. The tower on the Brooklyn side was finished two months ago. On the New York tower, work will be suspended on December 1, for the winter; but it is stated that the structure will be completed and everything made ready for the throwing over of a temporary bridge early in the summer of next year. On this temporary structure the workmen will weave the wires into the permanent supporting cables. The galvanized ropes for the foot-bridge are to weigh 12 lbs. per foot, and are to be 2⅝ inches in diameter, with a breaking strength of not less than 240 tons. As yet no contracts for wire work have been made. The work of demolishing buildings for the New York anchorage will be undertaken in May next."

Friday, December 31.

—Calcutta, 30th: "The Prince of Wales's sporting excursion to Goalundo has been abandoned. The Prince rests to-day, and lunches on board the Serapis. Last night there was a State dinner at Government House. The Prince appears to be in excellent health. On Saturday afternoon the Prince of Wales unveiled Earl Mayo's statue."

Another telegram says the Prince was hindered by a slight swelling at the knee.

—*Times of India,* Allahabad, 30: "The *Pioneer* gives a telegram from Gowhatty stating that the Survey party was attacked on the 25th by the villagers between Lakuti and Pangti. Captain Butler was speared in the right breast."

We learn from the *Madras Standard* that the "Governor in Council has ordered that all sums of money deducted from the pay of employées as fines for neglect of duty, &c., shall be paid into the Oriental Bank, to the credit of an account to be called 'The Madras Railway Sick and Allowance Fund.'" The resolution to appropriate the fines for such a purpose is deserving of imitation on other railways.

—Deaths last week, 353.

—Her Majesty's troop-ship Crocodile will sail today for England with 41 officers, 15 ladies, and 20 children, 910 men, 91 women and 222 children of different regiments.

—The G. I. P. Railway have now decided to gr[illegible] return tickets to first and second class passe[illegible] and also for horses and carriages, on the easily stood term of a fare and a half for the double and this ticket will be available betwee[illegible] stations on the line for return on any da[illegible] calendar months. Besides this advantag[illegible] may be broken as often and for as lon[illegible] the holders of the tickets or the own[illegible] carriages may desire, provided that[illegible] than the two calendar months

journey and only one journey is made in each direction.

—The death of Mr. Gregor Grant, formerly of the Bo. C. S. is announced. He died at Bayswater, breaking his skull by falling downstairs.

—The *Indian Mirror* of Saturday contains the Welcome of the Brahmo Somaj to the Prince :—"We thank God," says the address, "that the British Government with all its legislative and administrative machinery, its Bible and clergy, its civilization and social arrangements, its literature and science, and the living examples of Christian men and women, is materially helping us in our attempts to reform Hindu society upon an essentially national basis. We are educating our sons and daughters ; we are reforming our household economy and our social customs in a manner in which Western civilization seems modified and engrafted upon Indian life. For this most precious benefit of British rule, we thank Government. We rejoice that England has not destroyed our nationality, but has only improved it. We earnestly hope your Royal Highness will realize this fact in all its bearings, and impress it upon all connected with and interested in the British Government. We trust your visit will enable England to know more fully than she did before the direction in which she is training and leading the Indian mind."

A Madras paper says : "Next Sunday being the first Sabbath of the New Year, the Annual United Communion Service by all denominations of Protestant Christians will be held at the Davidson Street Chapel, Madras, at 10 in the morning. This service, which is intended to show the union that exists amongst Protestants of all shades of opinions on matters "non-essential," is the result of the Evangelical Alliance, and is participated in by the various sects and such members of the English Church who are not over-scrupulous on the subject of episcopal ordination. The service has been held in this city for the last fifteen or twenty years."

Miscellany.

—*Evangelical Christendom :*

No more striking illustration could be found of the incompatibility of the spiritual supremacy of Rome with allegiance to civil authority and law than is afforded by the Guibord riots at Montreal. Where the Romish Church is powerful enough, a collision between her commands and the enactments of the Legislature, or the judicial decisions of the legal courts, is certain, sooner or later, to occur ; and in this light the history of the Guibord case is a most fitting sequel to Mr. Gladstone's "Political Expostulation." Montreal, by these outrages, has been plunged almost into a state of civil war ; one-half of its citizens is armed against the other ; the law has been defied, the sanctity of the grave has been violated, an unjust stigma has been cast upon the dead, and the grossest insults offered to the best affections of the living ; nay, life itself has been sacrificed in this unseemly and disgraceful conflict ; and all because the vengeance of the Church of Rome pursues its victims even to the tomb—because ambitious priests will not allow even the bodies of those who in life would not consent to be entirely their slaves to rest after death in quietness amongst the ashes of their kindred. Joseph Guibord, it seems a Roman Catholic by religious profession, and a man of blameless moral life, was a member of the "Institut Canadien," a literary society founded in Montreal many years ago, for the benefit of French Canadians. This Institute includes amongst its members many persons of high literary reputation, and many now occupying foremost positions of honour and credit in Canadian society. It has also many branches, or institutions based upon its model, in most of the towns and cities of the province, and appears to have produced highly favourable results as regards the educational status and improvement of young men. But in its library many volumes may be found, the titles of which are included in the "Index Expurgatorius" of Rome. This, in the eyes of Romish ecclesiastics, was an unpardonable sin, and in 1858 the Bishop of Montreal, in a pastoral letter, ordered the members to remove those volumes from their shelves. Compliance being refused, an altercation followed, which culminated in an appeal to the Supreme Pontiff, who, after four years' delay, pronounced against the Institute in 1869, declaring that while the condemned books continued in its library its members should be excommunicated. No action following, such as the Vatican would approve, the Bishop of Montreal proceeded to apply the sentence by declaring that the members of the society should be denied the rites of the Church at the time of their decease ; and Guibord having died, the authorities of the Roman Catholic cemetery, where his family possessed a grave, would not allow his body to be buried there, but informed his widow that his remains could only be interred with those of criminals and suicides! His widow appealed against this decision to the courts of law, and the case was finally brought before the Judicial Committee of the Privy Council, which decided that according to the law of the Roman Catholic Church in France, inherited by the Canadians, Guibord not having been excommunicated by name, but only included in a general excommunication of the Institute, his remains could not be denied the right of burial in consecrated soil. There remained nothing, therefore, but to enforce the law as declared by competent authority, and an order of the Crown was sent for the interment ; the body, since Guibord's decease, having been temporarily deposited in a vault belonging to a Protestant burying-place, whence it had to be removed. But a riot immediately ensues. The Bishop of Montreal, the curé of the parish within which the cemetery is situated, and the Roman Catholic population of the city alike defy the law. The interment is resisted by a furious mob, who shut the cemetery gates, fill up the grave, drive away the funeral *cortége*, throw stones at the mourners, and in every way are guilty of a flagrant violation of the public peace. Order has to be restored by force, the military are sent for, and the first tumult is followed by something like a state of siege, in which Protestants and Romanists, possessing themselves of arms, stand arrayed against each other. The occasion of a Roman Catholic ceremonial in the city next becomes the opportunity for an attack upon the Romanists, and street fighting, attended, it is said, with loss of life, is the result. All this, outrageous as it is, follows from the belief of the ignorant and infuriated Romanists that the authority of the priesthood is paramount to every other, and that the bishops and clergy, when they and the law comes into collision, are the parties whom the people must obey. We have no doubt that the highest civil authority will fully vindicate the law ; meanwhile we are furnished with one of the strongest proofs possible that allegiance to civil law is incompatible with subjection to the Church of Rome.

The death of the Dean of Chichester removes from the Church of England one of the most distinguished members of the High Church party of the olden school. Before Ritualism had attained its present proportions and development, before even the doctrines of Tractarianism, as it was then styled, were fully understood or even known, Dr. Hook, then Vicar of Leeds, was conspicuous as an advocate of the exclusive pretensions of the Anglican clergy to be the sole exponents of the Word of God in England, and the only authorized administrators of the Sacraments. His sermon, "Hear the Church !" was widely circulated, and its reasoning, if not convincing, was ingenious. Dr. Hook, however, never adopted the extreme views or practices of the Ritualistic party. Another loss sustained by the High Church party is that of Dr. Forbes, Bishop of Brechin, an energetic and conscientious worker, but of very ultra sentiments, holding, and it is said practising, auricular confession. The Rev. William Edward Jelf was the type of a more moderate school, and the well-known author of "Quousque." He died somewhat suddenly at Hastings, where he had been staying for the restoration of his health.

—Among the papers of the late David Lee Childs has been found an unfinished letter referring to matters of education. The following passage on the study of languages is suggestive : "Nobody ever did, or ever can, acquire ease, precision, propriety, and copiousness in the use of words, except in conjunction with ideas. More than fifty years ago I became convinced that the surest, pleasantest, and speediest way of learning a foreign language (except constant intercourse with them to whom the language is native) is to study a science or sciences in that language. I tried the experiment with a private pupil of mine by putting him through a course of mathematics in French. He advanced in the science as fast as could be reasonably expected or desired, while he acquired, imperceptibly as it were, a familiarity and accuracy in French, greater than is commonly effected in an equal time by the exclusive study of mere words and phrases and dry grammatical inflections and rules. It was a successful and complete demonstration of my principle. In the latter part of our senior year, and for some months after graduating, I taught school in Cambridge. I formed a class of boys and girls from six to eight years old, and taught them arithmetic orally and with the blackboard. They took to it as ducks do to the water ; and as far as they went they were just as much at home in the vocabulary of numbers as Sir Isaac Newton. They learned no rules, committed nothing to memory ; but having been exercised on manifold examples, occasionally assisted by the use of their slates as they went on, they came into the possession of rules, and they unconsciously stated them by telling how they had done their sums, and giving the reasons therefor. In the beginning these children knew about as little of the arithmetical vocabulary in English as they did of French or German ; and if they had been taught French or German in the same manner, that is by blackboard, slate, and word of mouth, instead of committing phrases and rules to memory, can there be a doubt that they would soon have understood and used those languages as easily and accurately as they did English ? . . . The greatest mistake in our schools is the neglect of moral teaching, the failure to inculcate principles of honesty and honor. And the next greatest mistake, according to my opinion, is the compelling children to learn abstruse and barren rules of grammar. It is a racking of the brain, and often of the heart, producing weariness and aversion to that branch of study ; to which is not unfrequently added a general dislike of going to school. For more than fifty years I have been firmly convinced that the study of grammar ought to be deferred to a much later period of mental growth. Facility in writing and arithmetic should be previously acquired, and a good style of reading, which is generally a signal deficiency in our schools. The correct language of teachers, impressed by occasional admonition, is a perpetual lesson in grammar, well calculated to teach pupils to avoid improprieties and vulgar errors in language. After this training, systematic grammar, the science of the vernacular tongue, will come in naturally and effectually, and its numerous rules, analogies, and inflections will be perceived and appreciated, as they seldom are now.

—*Advance :*

"Some ten years ago Mr. Geo. H. Stuart, of Philadelphia, was suspended from church membership in the Reformed Presbyterian Church—charged with the ecclesiastical crime of singing hymns not found in the old Psalter and communing with other churches. The litigation in the case having run through the ecclesiasical courts, finally came before the Supreme Court of the State on a suit to eject the Fifth Reformed Presbyterian Church from its property. The decision recently rendered was in favor of Mr. Stuart and his party. The principles involved in this case will determine the suits pending against the First Reformed Presbyterian Church, Rev. Dr. Wylie, pastor, and the Second Reformed Presbyterian Church, Rev. Dr. Sterritt's, in favor of these churches and against the Synod."

—From Michelet's Life of Luther :

"Even when I was at school, in studying the epistles of St. Paul I was seized with the most ardent desire to understand what the apostle meant in his epistle to the Romans. One single phrase stopped me : *Justitia Dei revelatur in illo.* I hated this oppressive *justitia Dei*, because, according to the custom of doctors, I had learned to understand by it that active justice whereby God is just and punishes the unjust and sinners. Now I, who led the life of a harmless monk, and who yet felt painfully within me the uneasy conscience of a sinner, without being able to attain an idea as to the satisfaction I might offer up to God,—I did not love—nay, to say the truth, I hated,—this just God, punisher of sin. I was indignant against him and gave silent utterance to murmuring, if not altogether to blasphemy. I said to myself—Is it not, then, enough that wretched sinners, already damned for original sin, should be overwhelmed with so many calamities by the decrees of the decalogue, but God must further add misery to misery by his gospel, menacing us even there with his justice and his anger ? It was thus that the trouble of my conscience carried me away, and I aways came back to the same passage. At last I perceived that the *justice* of God is that whereby, with the blessing of God, the just man lives, that is to say, faith ; and I then saw that the meaning of the passage was thus : *The gospel reveals the justice of God, a passive justice, whereby the merciful God justifies us by faith.* Thereupon I felt as if born again, and it seemed to me as if heaven's gates stood full open before me, and that I was entering therein. At a later period I read St. Augustine's book, "On the Spirit and the Letter," and I found, contrary to my expectation, that he also understands that wherewith God *clothes* us, in justifying us. I was greatly rejoiced to find this."

Dr. Bacon, remarking on the above, says, in the *Advance* : "This glimpse of Luther's own experience has all the more value because it stands among his latest and maturest utterances, being put on record only a year before he died. That it expresses the view upon which his mind had for a long time been settling, and in which at last it found rest, seems indicated by a passage from his dialogue with Melancthon (dated only ten years before his death), in which he sets forth with more detail his theory of justification ; showing especially how it is not a grace bestowed once for all, not an act forensically executed in a moment, but a process, rather, continually going on and conditioned upon the continual receptivity of faith—a processs of *making righteous*, not in name only, but in fact and in reality.

"No doubt a large share of Luther's perplexity and distress is due to the Vulgate, in which he was educated, with its misleading 'justice' instead of 'righteousness.' It is very striking to notice the relief which instantaneously comes when he discovers that the '*justitia*' which is revealed, is that which 'clothes,' or as Dr. Bushnell would say, 'new-characters' the man who, by his faith, permits its grace to flow perpetually in upon him. It is righteousness shining from the one righteous soul with its own glory 'from the beginning, from the middle and from the end' . . . . so long as faith endures."

Selections.

FORETASTES OF ETERNAL GLORY.

The wife of a well-known Dublin clergyman has communicated to the *Irish Church Advocate* some deeply interesting particulars of the closing days of a Christian lady lately departed. She was one who in her life-time sought to walk with God, and to adorn the doctrine of Christ her Saviour. She was confined to her bed for many weeks; her peace and joy increasing has her end drew near.

The informant took notes of some of her dying sayings, from which we select the following:—"Why do you say that this is a bed of suffering? I never had such joy in all my life as I have had while lying on this bed. No words can be found to express my joy in the Lord. I have rivers of joy. My joy is so immense that I cannot feel pain. I have such joy that I can truly say my heaven is begun."

To another friend she said:—"I wanted to tell you how happy I am. Oh! all so real, so solid! My nights are my happiest times. I try not to sleep lest I should lose the opportunity, while all is quiet, of enjoying my Saviour's presence. I feel almost as if I were out of the body. I want nothing to increase my joy, but just to see his face and his pierced hands. You often heard me express my longing to see Jesus. I need not die now for that." So vivid were her apprehensions of her Saviour's presence, that she said, "I see Jesus. You have no idea of all that is to be found in the Lord Jesus. You don't look for it. Christians know very little of Him. They do not draw upon the riches that are laid up for them in Christ Jesus."

On another occasion she thus expressed herself; "They all thought I was gone last night. No; but I had a vision of glory. Glory! glory! glory! I heard the music of heaven. There is no word big enough, nor voice loud enough, to express that glory!"

How gracious of our God to grant such seasons of blissful experience for the consolation of surviving friends, and for the strengthening of our faith! Should we not make more use of such facts as we have related, in encouraging week believers, and in dealing with the dreary scepticism of the present day, which would rob us of our brightest hopes?
—*The Christian.*

"IT CAN'T BURN."

A TRUE INCIDENT.

It was Saturday evening. To me it had been a gloomy day. The rain had descended in torrents during the morning, and all the afternoon great black clouds mantled the sky and prevented even a ray of sunlight from peeping in and gladdening my lonely study. Then there was the work of the morrow, with all its cares and the awful responsibility of dealing with those things which concern the immortal soul and eternity.

Lighting the table lamp and replenishing the almost exhausted fire, I sat down, not to finish the half-written sermon that lay upon my table, but to think of one whom we so recently laid beneath the clods of the valley; and as the cold winds whistled past and the autumn leaves rustled on the frozen ground, I wondered *why* one so young and beautiful should to-night be slumbering in the cold and desolate grave. Just how long I sat there I cannot tell, but I was suddenly aroused from my meditations by

A LOUD AND EXCITED CRY OF "FIRE!"

At first I thought it must be a dream, but soon the village bells sounded out the alarm, and then I heard the heavy tramp of feet as the excited crowd rushed past.

With the multitude I was soon at the scene of the conflagration. The village hall, the post-office, and a costly block of stores on the opposite corner, were in flames. It was no idle crowd of spectators that surrounded those burning buildings that night. Every man worked with a will, and soon the fire-fiend was mastered. It seems to me I can hear the shout of rejoicing that went up when the work was accomplished. But hardly had we realised our success, when again the alarm was sounded, and away down the street could distinctly be seen great sheets of flame bursting forth from a rather dilapidated wooden structure. Away the crowd rushed; but it was too late, for the roof had already fallen in, and the building was a mass of living flames. The house was occupied by Brother H——, a sweet-spirited old man, a devoted member of my church, and was all he possessed of this world. I looked for my old and faithful friend, but nowhere was he to be found.

NO ONE HAD SEEN HIM.

An awful silence fell upon the crowd. We had given him up as lost, when suddenly a shout arose, and out from a dark alley he was carried by two men, his hands burned to a blister and his clothes terribly torn. A sweet expression of satisfaction, just as I had seen him look a hundred times before, rested on his countenance. He rested a minute, and then lifting up his old burned hands, and with eyes upturned to heaven, he exclaimed: "*I thank God* (a pause), *I thank God* (again his emotions overcame him and he sobbed aloud), *I thank God that I have something up yonder that can't burn!*" My heart was touched, and with the words still lingering in my ears, I returned home and finished my sermon. Sunday morning came, and as I discoursed to my people about "the house not made with hands," I told them of the scene of the previous night, and many were the tearful eyes when I announced that Brother H——'s body was now cold in death, but that his spirit had gone to claim those immortal treasures which *can't burn.*—*Word and Work.*

FALLEN ASLEEP.

Mr. Brownlow North has departed to be with Christ This event, bringing joy to him, will cause deep regret on the part of thousands of God's people in this country, at the loss sustained by the removal, from the great harvest-field, of so devoted a labourer. Mr. North was expecting to conduct meetings in Glasgow during this month and the following; but after a short illness he fell asleep in Jesus, at Tilliechewan Castle, on Tuesday, the 9th inst. The meetings Mr North contemplated taking in Glasgow are now to be addressed by Mr. Reginald Radcliffe.

Mr. Brownlow North was converted to God under remarkable circumstances. A gentleman at all times thoroughly immersed in worldly pursuits and pleasures, he was, on a certain Sunday about twenty years ago, playing cards, when the Spirit of God smote conviction to his conscience and heart; he realized his danger, and said to one near him, "William, lead me up to my room, or I fear I may be in hell in five minutes." When he reached his room he found the maid lighting a fire; but felt the Spirit of God impelling him to pray. "I will," said he, "when the servant has left the room." "Pray now," said the voice within. Then, after parleying for awhile, he knelt in supplication, entreating the Lord to save his soul, or he would be lost to all eternity.

Not long after, he found peace in believing, and rejoiced in the salvation of God he now experienced, through the cleaning power of the blood of Christ.

He henceforth became as earnest in the service of the Lord as he had before been in the slavery of sin. The Free churches were thrown open to him, and he preached Christ, and warned men to flee from the wrath to come, with a power that many of us will remember with deep thankfulness to God.

In the revival of 1859-63, Mr. North was immensely blessed in the conversion of souls. He came to London, and preached with much power in St. James's Hall, and in various churches and chapels, also giving addresses at various Young Men's Christian Associations, which were a blessing to very many.

Mr. North was no believer in universalism or annihilation, for he preached hell as well as heaven, and damnation as well as salvation, without apology, which resulted in the awakening of many slumbering consciences. Some of his addresses have been published in three books, entitled "Ourselves," "Yes or No," and "Earnest Words," which, together with other smaller works, convey a pretty correct idea of the character of his ministry.

Mr. North, who was a B.A. of Magdalen Hall, and Registrar of the diocese of Winchester and Surrey, continued to preach up to within the last few weeks, though latterly he had been a frequent sufferer, till he fell asleep last week, at the age of about 68.

We feel that no ordinary labourer has passed from out midst. May his earnest example and zealous devotedness to Christ, incite others to come forward and raise the standard that has dropped from his hand. May many such be raised up in these days, when the harvest indeed is plenteous, but the labourers are few.

Dr. Brock.—We have also to announce the death of this gentleman, who was for many years the most prominent representative of the Baptist denomination in the metropolis. For several years Mr. Brock was the minister of a congregation at Norwich, and resigned that position about six-and-twenty years ago, to remove to Bloomsbury-street Chapel. About four years ago he resigned his pastorate on account of increasing years, but continued to preach occasionally. Dr. Brock was much esteemed as a preacher, and his high character secured him friends among all classes. He died, after a very short illness, at St. Leonard's, whither he had retired for the winter. The Rev. G. W. McCree, of Borough-road chapel, who had been intimately associated with him for twenty-five years, will preach a memorial sermon next Sunday evening.—*Word and Work.*

REV. W. H. M. AITKEN'S MISSION WORK.

This devoted minister, who is now wholly occupied in evangelistic work, has been holding a series of services at Radcliffe, near Nottingham. A correspondent of the *Nottingham Daily Guardian* thus writes respecting the meetings:—

"It was indeed a time of blessing to us. Night after night the church was crowded with attentive hearers, and great power was given to the mission preacher. In the afternoon anxious souls sought for, and in most cases found, joy and peace in believing.

The reality of the work was made the more manifest by the kind and Christian feeling exhibited throughout. Men and women of different views, aims, and opinions, all united in promoting the good work. Those who before-time regarded one another with suspicion or dislike were seen to ask for mutual forgiveness and reconciliation. Unity and Christian love now exist where before were dissension and coldness. God's people have been deeply moved to live a higher and holier life. Many undecided ones have been brought to decision, and more wanderers have been brought into the fold. It has been a time of refreshing from the presence of the Lord, and we trust its effects will be felt for years to come. "It was a glorious sight on Sunday morning last to see more than double the usual number of communicants coming reverently to partake of the tokens of a Saviour's dying love. These are not exaggerated statements—nay, I have purposely kept even below what I feel, and what I know to be felt by others.

Mr. Aitken was deeply gratified with the results of the mission here, and has gone with great hopes to Nottingham. Let me entreat all to hold up his hands while he proclaims the welcome message of a Saviour's love. It is high time that our Church threw off her miserable conventional sense of propriety, which in many cases amounted to prudishness and formality. I thank God a new era has dawned, and in its light one shall walk and live."

We are gratified to find that, previous to the Nottingham Mission (Nov. 14 to 21), a fraternal letter, signed jointly by thirty of the leading Nonconformist ministers of the town, was sent to the Nottingham clergy, expressing a prayerful interest in the proposed services, and a strong desire for their success. The clergy in the same brotherly spirit returned a message of thanks.

DECISION.

A boy needs decision of character more than any other trait, and I can sympathize with a boy who is doing his best to cultivate this virtue. It is his sheet-anchor, which, by the grace and help of God, can hold him right when all else fails him. A boy should learn how to say "No," and not only how to say it, but how to live up to it. "When sinners entice thee, consent thou not;" that means, say "No" with emphasis, and after saying no, leave the place at once. It is your only safety. If you say "Get thee behind me, Satan," he won't "get." He never goes away politely and humbly when ordered—not he. He will face you, and the only way to get him behind you is to turn around and walk away, then he is behind you. This requires decision.

If Tom and Harry tempt you to run away from school, or go where you ought not to go, and you reply in an undecided way: "I think not—perhaps it is not best—I rather think I'd better not," you are Tom and Harry's boy. They have you sure. If a boy is undecided, he is lost. But if, when they make such a proposition to you, you say "No, *sir*," and I think you might be pardoned for saying "No, sir-*ee*," and turn away, why then you are safe, and neither Tom nor Harry, nor Satan, has the least hold upon you. A boy who is undecided in his moral character, in his sports, and when he grows up, in his business, floats, drifts along to sure destruction; for any craft which drifts is doomed.

Any of you who understand machinery know what it is when an engine is on a "dead centre." Let me explain to those who do not understand. When the walking-beam of a steam-engine has lifted the piston to its highest point, or depressed it to its lowest point, is called the "dead centre." If the engine swings over, as it usually does, then the piston goes down from the highest point and up from the lowest; but sometimes, when an engine is going slowly, the crank does not swing past the centre, but when the piston presses straight up, does not swing the crank as it does when in any other

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gine stops, and the crank has to be swung over the centre by hand.

Now this "dead centre" is in an engine just what indecision is in a boy or man. The crank moves slowly, and without force enough to carry it over that point; it is undecided which way to go, and it stops, and, till it can be started by extraneous force, the boat is at the mercy of the winds and waves. If a boy's mind moves slowly and in an undecided manner, his moral force, his engine, gets on a "dead centre," and away he floats down stream.

I was once standing on the dock in one of our seaport towns, watching a large steamer getting under way. The current was running swiftly by the wharf, and the river full of large shipping. The steamer cast off and swung out into the stream; the engine made three or four revolutions, and then stopped.

The pilot sounded the bell in the engine-room to go ahead, but it was not answered; the boat drifted swiftly, and in a moment, crash it went against a ship and carried away her rigging around the bowsprit; then smash into another steamboat, and made wreck of her wheel-house, and very badly damaged herself. The pilot was frantic with rage at what he deemed the stupidity of the engineer; the officers of the craft were loudly cursing the stupidity of the pilot, and there was a great running to and fro of all hands, when the pilot was told by the engineer that his engine was on a "dead centre," and until the crank was pushed over in some way he was powerless. By this time the boat had drifted a long way and was almost a wreck, indeed so badly damaged that she could not go on her voyage, and in her drifting she had crippled several other craft. The only remedy was to down anchor, which the pilot did as soon as he saw the engine was useless. But it was too late. The damage was done, and the boat was afterward hauled off for repairs.

Now, boys, make the application; don't wreck yourself and others by indecision; don't drift and float down the swift stream of life with all your energies on a "dead centre." I always think of this when I see a man who might do a great deal of good in every way "loafing" through life, a curse to himself and to all about him.

TELEGRAPHIC NEWS.

London, December 20th: Lord Derby has delivered another speech at Edinburgh.—His Lordship believed that, notwithstanding the present large armaments, the European Governments were sincerely pacific and that the final solution of the Eastern Question was distant. Temporary expedients alone were possible in the present emergency. Austria and Russia, who were sincerely desirous of preventing the spread of the Turkish insurrectionary agitation, had their reasons, he believed, for not wishing to re-open the whole Eastern Question just now, but as regards the Austrian scheme for the pacification of the insurgent provinces, he was unacquainted with its purport. Sir Neville B. Chamberlain has been gazetted a member of the Madras Council.

Copenhagen, 20th: H. R. H. the Princess of Wales has arrived here.

Constantinople,——: Sir H. G. Elliot, the British Ambassador, has had an audience of the Sultan, who promised that the scheme of reforms lately promulgated, would have prompt execution.

21st: The Porte has appointed an Executive Council composed of Christian and Mussulman members who should superintend the execution of the reforms promulgated in the Firman of 14th instant.

23rd: A Committee of Control has been attached to the Executive Council lately appointed, for the purpose of inspecting the Turkish provinces and insuring the carrying out of the reforms.—The Commercial Treaty between Turkey and Persia has been signed.

Naples, 23rd: The eruption of Mount Vesuvius has become more active.

London, 24th: The Northern Powers have invited the co-signatories of the Treaty of Paris to support the scheme of reforms which they contemplate adopting for Turkey. The *Times*, in discussing this matter, points out that the adoption of the proposed scheme would be equivalent to the rescinding of the treaty, by placing Turkey under tutelage. The *Times*, notwithstanding, declares in favour of the latter result.—Paul Cavil, the commandant at Accra, has been ordered to Singapore.—H. M.'s training ship *Goliath* in the Thames has been burnt, several boys were drowned and many others are missing.—It is stated that the Khedive [illegible] negociating the cession of his founders' shares in the Canal to Her Majesty's Government, and that Baron [illegible]ps, representing a French combination, is also [illegible]. It is reported that De Lesseps has offered forty-[illegible] of francs (£1,800,000) to the Khedive.

[illegible]: The election of 75 Life Senators in the [illegible]bly has terminated. Out of the 75 Sena[illegible] belong to the Left.

[illegible] reconnoitering party at Soonjee Ujong [illegible]alays, when repairing their stockades. [illegible]ulsed with a loss of 5 killed. On our side one Ghoorka was killed, the stockades were occupied and the troops are encamped very close to the enemy's position, preparing to make an attack.

London, 27th: Colonel Owen L. C. Williams, R. H. Gds., who is returning to England, will remain in Egypt for the purpose of organizing the Egyptian Cavalry.

Penang, 28th: On the night of the 22nd instant, combined troops under Colonel Hill and Commander Sterling took a formidable stockade at Bukit Putus pass; the success of the attack was due to a flank movement under Captain Channer; the British casualties were trifling; Johole fled; the troops have proceeded to Terrachee Datoos. The Malays are in full retreat. Perak is quieter, occasionally there is concealed shooting, but the fighting is considered finished.

London, 28th: The Queen has been pleased to revive the Gordon Dukedom in favour of the Duke of Richmond. The Earldom of Abergavenny has been raised to a Marquisate and Lord Wharncliffe to an Earldom.—Earl Erne has been created an English Peer.—Sir Robert Gerald, Bart., Sir Ormsby Gore, Henry G. Sturt and John Tollemache have been raised to the Peerage.

Paris, 28th: There have been stormy scenes in the National Assembly during the debates on the Press Laws.

London, 29th: The *Times* of to-day contradicts the news that Colonel Owen Williams will remain in Egypt to organize an Egyptian Cavalry.—The Rev. Mr. Coppleston, Bishop of Colombo, was consecrated at Westminster Abbey to-day.

Paris, 29th: The Orleans Princes have announced their intention to withdraw from Parliamentary life.

PASSENGERS ARRIVED.

Per Str. *Zerbino*, 24th, from Liverpool:

—Mr and Mrs Cromarty, Mr and Mrs Wright, Mrs Conlan, and Miss Water.

Per Str. *Timour*, 28th, from Liverpool, Nov. 28th:

—Revd. Mr F. Greathcoce, Mr A. Jardean, Mr E. Jardean, Revd Mr and Mrs Gates, Mr Casstake Mr Goovin, Mr Edwards, Mr Peterson, Mr A Monro, Mr Alexander, Miss Freeman, Miss Jardean, Miss Drake, Mrs Ashdown and son, Miss Tiber, Miss Duggan, Mrs Maynord, Miss Buhriesse and Mrs Hill.

Per Str. *Eltore*, 29th:

From Trieste.—Mr E Walsch, Mr and Mrs Brandes, Sisters A M Nasch, C Tolly, C Wieland, H Solleder, E Nitrmeier, T Gais, A Hoffmann, T Tescher, E Meyer, and C. Spresya.

From Suez.—Mr and Mrs C J Collins and 4 children, and Mrs E Stockel and son.

PASSENGERS SAILED.

Per P. and O. Str. *Bangalore*, 27th:

For Southampton.—Mr Myson, General Cooke, Mrs and Miss Cooke.

For Brindisi.—Mr T M Filgate, Mr Duncan Cryder, Lieut General and Sir F Haines.

For Venice.—Mr A Gray and Capt A F Lambe.

For Suez.—The Hon'ble J M and Mrs Franci, and Mrs Elliott, three children and two infants.

Domestic Occurrences.

MARRIAGES.

MORLAND—CARANDINI—December 27th, at Trinity Church, by the Rev. Charles Gilder, Henry Morland, Esq., Bombay, to Fanny Ellen Hannah, second daughter of the late Marquis of Sarzano, Count di Risi, Viscount Ferraris.

FAHEY—CASTLE—December 27th, at the Cathedral, Bombay, by the Rev. Ward Maule, Charles Swsine Fahey, Executive Engineer P. W. D (Irrigation Branch), Bombay, to Florence Sophia, second daughter of Henry James Castle, Esq., C. E.

CRISP—MYATT—December 27, at Langholm House, Mahableshwar, by the Rev. W. E. Robbins, M. E. Church, John F. Crispe to Miss Alice Ruth Myatt.

POWELL—MYATT—December 27th, at Langholm House, Mahableshwar, by the Rev. W. E. Robbins, M. E. Church, Joseph Powell, to Mrs. Eliza Myatt.

LYNN—WILCOX—December 29th, at the M. E. Church, Forbes Street, by the Rev. W. E. Robbins, Lieut. Arthur Lynn, Baroda State Troops, to Angelina Charlotte Wilcox, youngest daughter of the late H. G. Wilcox, Executive Engineer.

DEATHS.

MOLECEY—December 23th, at Malabar Hill, Bombay, Harriett, the wife of George Twigge Molecey, Esq., Architect, P. W. D., aged 35 years.

POPE—December 12th, at Akola, West Berar, Robert, son of J. F. Pope, Executive Engineer, aged 4½ years.

STRIP—December 25th, at Ahmedabad, Mary, (relict of the late John Strip, Farmer,) aged 65 years.

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